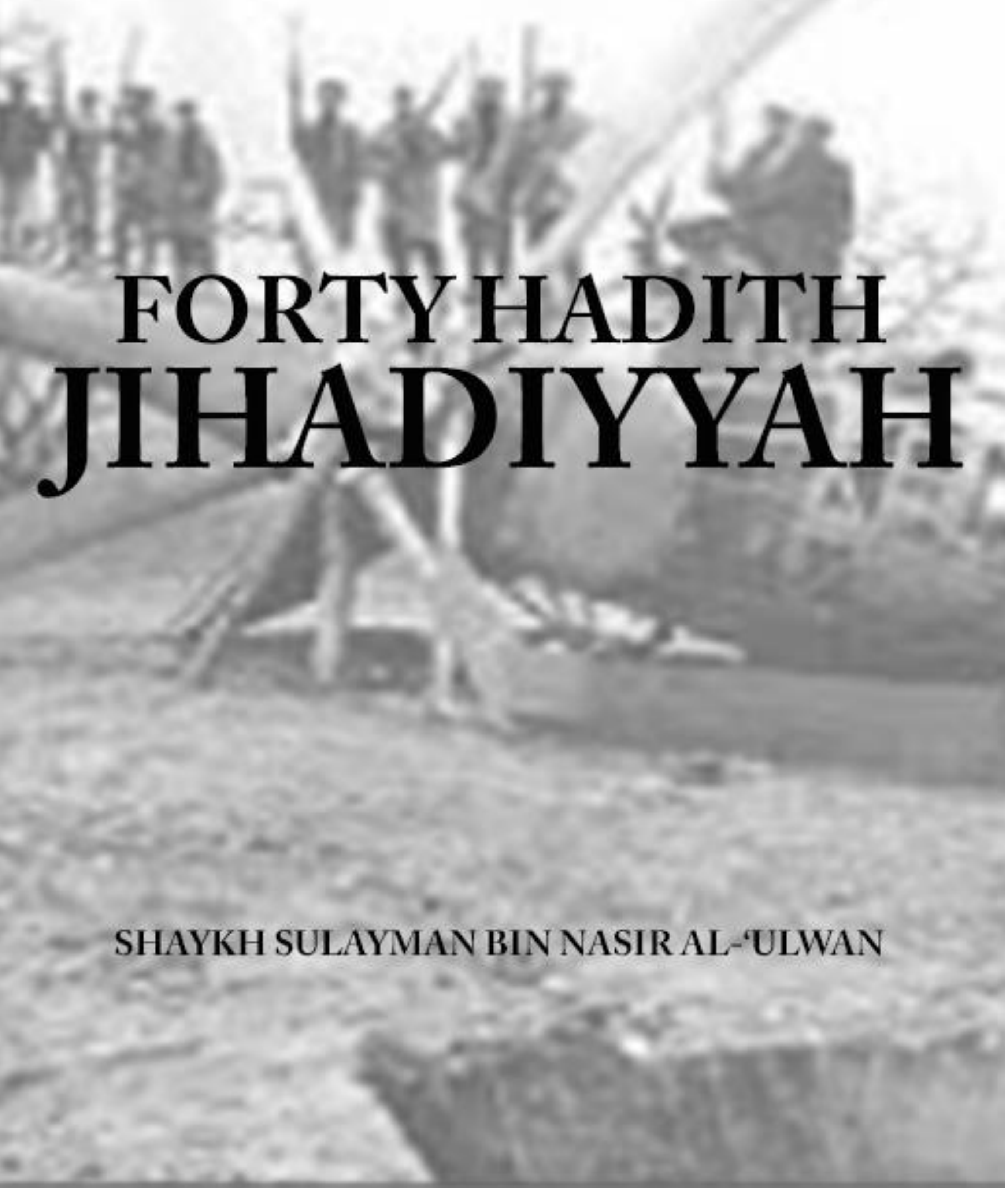
مسيرة شهر



FORTY HADITH JIHADIYYAH

SHAYKH SULAYMAN BIN NASIR AL-'ULWAN

بسم الله الرحمن الرحيم

مسيرة شهر

FORTY HADĪTH
JIHĀDIYYAH

SHAYKH SULAYMĀN BIN NĀSIR AL-‘ULWĀN

-MAY ALLĀH KEEP HIM STEADFAST-

CONTENTS

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Beneficent, the Merciful

These forty *ḥadīth* from the Messenger of Allāh ﷺ are on the subject of *Jihād*, its virtues, obligation, and a number of its rulings. I have not included their chains of narration (*asānīd*) in order to facilitate their easy memorisation, and I have added the chapter titles in order to expedite understanding of what is intended and to enable (the reader) to understand the topic merely by reading its title.

At times one chapter may contain more than one *ḥadīth*, while at others one *ḥadīth* is sufficient. I have additionally strove to include only authentic narrations, thus I have not included any weak (*ḍa'īf*) *ḥadīth*.

Indeed, the Messenger of Allāh ﷺ said,

نَضَّرَ اللَّهُ امْرَأً سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَ، فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ

"*May Allāh gladden the man that hears something from us and conveys it as he heard it. Perhaps the one it is conveyed to will be more understanding than the one who heard it.*" [1]

Narrated by at-Tirmidhī via Shu'bah, from Sammāk bin Ḥarb who said, "I heard 'Abd ar-Raḥmān bin 'Abdullāh bin Mas'ūd

[1] *Jāmi' at-Tirmidhī* (2657)

narrate from his father from the Prophet ﷺ.” Abū ‘Īsā (at-Tirmidhī) said, “This *ḥadīth* is *Ḥasan Ṣaḥīḥ*.”

It has been reported from *al-Imām* Aḥmad رَحِمَهُ ٱللَّهُ, and also ascribed to other than him:

دين النبي محمد أخبار	نعم المطية للفتى اثار
لا ترغبن عن الحديث وأهله	فالرأي ليل والحديث نهار
ولربما جهل الفتى أثر الهدى	والشمس بازغة لها أنوار

The religion of the Prophet Muḥammad is reports	*The best ride for the youth is the narrations*
So do not turn away from the ḥadīth and its people	*As opinions are (as dark as) night, while the ḥadīth are (as bright as) day*
And perhaps a youth’s ignorance may be alleviated with the guidance of the narrations	*And from the Sun bursts forth brightness*

I intend in the future - by the permission of Allāh ﷻ - to comment upon these *aḥādīth*, explain their benefits, analyse their rulings, and present their meanings as understood by the *Imāms* of the juristic schools (*al-madhāhib*), and all success lies with Allāh.

Sulaymān bin Nāṣir al-‘Ulwān
14/2/1420 *hijrī*

(1)
WAGING JIHĀD SINCERELY FOR THE SAKE OF ALLĀH, AND THE PUNISHMENT FOR THOSE WHO DO SO IN ORDER TO SHOW OFF

عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ»

***Ḥadīth* 1:** 'Umar bin al-Khaṭṭāb رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "The (reward of) deeds depend upon the intentions, and every person will get the reward according to what he has intended. So whoever migrated for the sake of Allāh and His Messenger, then his migration will be considered to be for Allāh and His Messenger, and whoever migrated for the sake of worldly gain or to marry a woman, then his migration will be considered to be for what he emigrated for."[2]

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ، عَنِ الْقِتَالِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَ الرَّجُلُ: يُقَاتِلُ غَضَبًا، وَيُقَاتِلُ حَمِيَّةً، قَالَ: فَرَفَعَ رَأْسَهُ إِلَيْهِ، وَمَا رَفَعَ رَأْسَهُ إِلَيْهِ إِلَّا أَنَّهُ كَانَ قَائِمًا، فَقَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ»

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[2] *Ṣaḥīḥ al-Bukhārī* (6689) and *Ṣaḥīḥ Muslim* (1907)

***Ḥadīth* 2:** Abū Mūsā al-Ash’arī رضي الله عنه narrated that a man came to the Messenger of Allāh ﷺ and asked about fighting in the Cause of Allāh, “O Messenger of Allāh, a man fights due to anger, and a man fights for the sake of his pride and haughtiness.” The Prophet raised his head (as the questioner was standing) and said, “*He who fights so that Allāh’s Word (i.e. His Book) should be superior, then he is the one who fights in the Cause of Allāh.*” [3]

عَنْ أَبِي هُرَيْرَةَ، فَقَالَ لَهُ نَاتِلُ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ، حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لِأَنْ يُقَالَ: جَرِيءٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ، وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ، وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ: عَالِمٌ، وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ، فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: هُوَ جَوَادٌ، فَقَدْ قِيلَ، ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ، ثُمَّ أُلْقِيَ فِي النَّارِ"

***Ḥadīth* 3:** Abū Hurayrah رضي الله عنه narrated after Nātil (bin Qays al-Ḥazāmī), who was from the people of *ash-Shām*, said to him “O Shaykh, relate (to us) a tradition you have heard from the

[3] *Ṣaḥīḥ al-Bukhārī* (123) and *Ṣaḥīḥ Muslim* (1904)

Messenger of Allāh ﷺ." "Yes, I heard the Messenger of Allāh ﷺ say, '*The first man (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought forth. Allah will make him recount His blessings (i.e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) Allāh will say,* ***What did you do (to requite these blessings)?*** *He will say, I fought for Your Sake until I died as a martyr. Allāh will say,* ***You have lied. You fought that you might be called a 'brave warrior,' and you were.*** *(Then) it will be ordered and he will be dragged upon his face and cast into Hell.*

Then a man who acquired knowledge, imparted it (to others) and recited the Qur'ān will be brought forth. Allāh will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allah ask, ***What did you do (to requite these blessings)?*** *He will say, I acquired knowledge, spread it, and recited the Qur'ān seeking Your pleasure. Allāh will say,* ***You have lied. You acquired knowledge so that you might be called a 'scholar,' and you recited the Qur'ān so that it might be said, 'He is a reciter,' and it was said****. (Then) it will be ordered and he will be dragged upon his face and cast into the Fire.*

Then a man whom Allāh had made abundantly rich and had granted every kind of wealth will be brought forth. Allāh will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allāh will (then) ask, ***What have you done (to requite these blessings)?*** *He will say, I spent money in every cause in which You loved it should be spent. Allāh will say, You have lied. You did (so) that it might be said about (you), 'He is a generous man, and so it was said. (Then) it will be ordered and he will be dragged upon his face and cast into the Fire.*'" [4]

[4] *Ṣaḥīḥ Muslim* (1905)

(2)
THE VIRTUE OF JIHĀD AND THE IMMENSE REWARD ALLĀH HAS PREPARED FOR THE MUJĀHIDĪN

عَنْ أَبِي هُرَيْرَةَ، قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ»، قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ»

***Ḥadīth* 4:** Abū Hurayrah ﷺ narrated the Messenger of Allāh ﷺ was asked about the best of deeds. He said, "*Belief in Allāh*." He (the inquirer) said, "What next?" He replied, "*Jihād in the Cause of Allāh*." He (the inquirer) again asked, "What next?" He replied, "*An accepted Ḥajj*." [5]

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ؟ قَالَ: «لَا تَسْتَطِيعُونَهُ»، قَالَ: فَأَعَادُوا عَلَيْهِ مَرَّتَيْنِ، أَوْ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ: «لَا تَسْتَطِيعُونَهُ»، وَقَالَ فِي الثَّالِثَةِ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللَّهِ، لَا يَفْتُرُ مِنْ صِيَامٍ، وَلَا صَلَاةٍ، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ تَعَالَى»

***Ḥadīth* 5:** Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated it was said to the Messenger of Allāh ﷺ, "What deed equals *Jihād* in the Cause of Allāh, the Almighty and Exalted?" He answered, "*You will not be able to do it*." They repeated the question twice or thrice. Every time he answered, "*You will not be able to do it*." When

[5] *Ṣaḥīḥ al-Bukhāri* (26) and *Ṣaḥīḥ Muslim* (83)

the question was asked for the third time, he said, "*The similitude of the Mujāhid is like the one who fasts and stands in prayer (constantly), (obeying) Allāh's (commands contained in) the verses (of the Qur'ān), and does not break his fast nor stops praying until the Mujāhid in the Cause of Allāh the Exalted returns (from Jihād).*" [6]

[6] *Ṣaḥīḥ al-Bukhārī* (2785) *Ṣaḥīḥ Muslim* (1878) with his wording

(3)
THE VIRTUE OF INVITING THE DISBELIEVERS TO ISLĀM AND SAVING THEM FROM THE FIRE OF HELL

عَنْ سَهْلُ بْنُ سَعْدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، قَالَ فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ، كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا، فَقَالَ أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالُوا: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ، قَالَ فَأَرْسِلُوا إِلَيْهِ، فَأُتِيَ بِهِ، فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَرَأَ، حَتَّى كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ: «انْفُذْ عَلَى رِسْلِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ»

***Ḥadīth* 6:** Sahl bin Sa'd رضي الله عنه narrated that the Messenger of Allāh ﷺ said on the Day of Khaybar, "*I will hand the banner to a person who loves Allāh and His Messenger, and Allāh and His Messenger love him, and at whose hands Allāh will grant victory.*" The people spent the night thinking about whom it would be given to. When it was morning, the people hastened to the Messenger of Allāh ﷺ, all of them hoping that it would be given to them. Then he (the Prophet) said, "*Where is 'Alī bin Abī Ṭālib?*" They replied, O Messenger of Allāh, he (is ill) complaining of his eyes. He then sent for him and the Messenger

of Allāh ﷺ spat in his eyes and made *Du'ā* for him, and he was cured as if he had no ailment at all, and gave him the banner. 'Alī said, "O Messenger of Allāh, I should fight them until they are like us?" Thereupon he said, "*Advance cautiously until you reach their areas, then invite them to Islām and inform them what is obligatory upon them regarding Allāh's Rights. For by Allāh, if Allah guides even one person through you, it is better for you than red camels (i.e. the most valuable of camels).*" [7]

[7] *Ṣaḥīḥ al-Bukhārī* (3701) and *Ṣaḥīḥ Muslim* (2406)

(4)
FIGHTING THE DISBELIEVERS UNTIL THEY EMBRACE ISLĀM, OR PAY THE JIZYAH WILLINGLY WHILE THEY ARE IN A STATE OF HUMILIATION

عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَمَّرَ أَمِيرًا عَلَى جَيْشٍ، أَوْ سَرِيَّةٍ، أَوْصَاهُ فِي خَاصَّتِهِ بِتَقْوَى اللَّهِ، وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، ثُمَّ قَالَ: «اغْزُوا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ، قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ، اغْزُوا وَلَا تَغُلُّوا، وَلَا تَغْدِرُوا، وَلَا تَمْثُلُوا، وَلَا تَقْتُلُوا وَلِيدًا، وَإِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ، فَادْعُهُمْ إِلَى ثَلَاثِ خِصَالٍ - أَوْ خِلَالٍ - فَأَيَّتُهُنَّ مَا أَجَابُوكَ فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَجَابُوكَ، فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحَوُّلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ، وَأَخْبِرْهُمْ أَنَّهُمْ إِنْ فَعَلُوا ذَلِكَ فَلَهُمْ مَا لِلْمُهَاجِرِينَ، وَعَلَيْهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوْا أَنْ يَتَحَوَّلُوا مِنْهَا، فَأَخْبِرْهُمْ أَنَّهُمْ يَكُونُونَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِينَ، وَلَا يَكُونُ لَهُمْ فِي الْغَنِيمَةِ وَالْفَيْءِ شَيْءٌ إِلَّا أَنْ يُجَاهِدُوا مَعَ الْمُسْلِمِينَ، فَإِنْ هُمْ أَبَوْا فَسَلْهُمُ الْجِزْيَةَ، فَإِنْ هُمْ أَجَابُوكَ فَاقْبَلْ مِنْهُمْ، وَكُفَّ عَنْهُمْ، فَإِنْ هُمْ أَبَوْا فَاسْتَعِنْ بِاللَّهِ وَقَاتِلْهُمْ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ تَجْعَلَ لَهُمْ ذِمَّةَ اللَّهِ، وَذِمَّةَ نَبِيِّهِ، فَلَا تَجْعَلْ لَهُمْ ذِمَّةَ اللَّهِ، وَلَا ذِمَّةَ نَبِيِّهِ، وَلَكِنِ اجْعَلْ لَهُمْ ذِمَّتَكَ وَذِمَّةَ أَصْحَابِكَ، فَإِنَّكُمْ أَنْ تُخْفِرُوا ذِمَمَكُمْ وَذِمَمَ أَصْحَابِكُمْ أَهْوَنُ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِهِ، وَإِذَا حَاصَرْتَ أَهْلَ حِصْنٍ فَأَرَادُوكَ أَنْ

تُنْزِلَهُمْ عَلَى حُكْمِ اللَّهِ، فَلَا تُنْزِلْهُمْ عَلَى حُكْمِ اللَّهِ، وَلَكِنْ أَنْزِلْهُمْ عَلَى حُكْمِكَ، فَإِنَّكَ لَا تَدْرِي أَتُصِيبُ حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا»

***Ḥadīth* 7:** Sulaymān bin Buraydah رضي الله عنهما narrated from his father (Buraydah) that when the Messenger of Allāh ﷺ appointed anyone as leader of an army or detachment he would exhort him especially to fear Allāh and to be good to the Muslims who were with him. He would say, "*Fight in the name of Allāh and in the Cause of Allāh. Fight those who disbelieve in Allāh. Go forth, do not embezzle the Ghanīmah (i.e. the spoils of war); break your pledge(s); mutilate (the dead); or kill children.*

When you meet your enemies from the polytheists invite them to three courses of action, if they respond to any one accept it from them and withhold your hands from them (i.e. do not harm them). Invite them to (accept) Islām; if they respond to you, accept it from them and desist from fighting them. Then invite them to migrate from their lands to the land of the Muhājirīn, and inform them that if they do so they shall have all the privileges and obligations that the Muhājirīn have. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allāh like other Muslims, but they will not get any share from the Ghanīmah or Fay'[8] *except if they fight alongside the Muslims (against the disbelievers). If they refuse to accept Islām, demand from them the Jizyah. If they agree to pay, accept it from them and withhold your hands. If they refuse to pay the Jizyah, seek Allāh's Help and fight them.*

When you lay siege to a fort and the besieged appeal to you for Allāh's and His Prophet's, do not grant them the guarantee of Allāh and His Prophet, rather grant them your own guarantee

[8] **Translator:** *Ghanīmah* is the spoils of war that comes as a direct result of fighting, while *Fay'* is the wealth of the disbelievers that the Muslims acquire without fighting for it. Such as when the disbelievers hear of the Muslims' approach and thus flee their positions without a fight, leaving being their wealth and possessions. For further explanation, refer to ash-Shaybānī's *Fiqh of Jihād: Understanding the Obligation*, Distance of a Month's Journey Publications.

and the guarantee of your companions. For it is a lesser sin that the security given by you or your companions be violated than that the security granted in the name of Allāh and His Prophet. When you besiege a fort and the besieged agree to come out according to Allāh's Command, do not accept that, but do so at your (own) command, for you do not know whether or not you will judge according to Allāh's Command (i.e. that which Allāh loves) with regards to them." **[9]**

[9] *Ṣaḥīḥ Muslim* (1731)

(5)
THE COMMAND FOR THE MUSLIMS TO WAGE JIHĀD AGAINST THE DISBELIEVERS FINANCIALLY, MILITARILY, AND USING MEDIA

عَنْ أَنَسٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ وَأَلْسِنَتِكُمْ»

***Ḥadīth* 8:** Anas رضي الله عنه narrated that the Prophet ﷺ said, "*Wage Jihād against the polytheists with your wealth, your selves, and your tongues*." [10]

[10] *Musnad Aḥmad* (12246), *Sunan Abī Dawūd* (2504), and *Sunan an-Nasā'ī* (3098)

(6)
THE ENCOURAGEMENT TO KILL THE DISBELIEVER WHO DOES NOT HAVE A COVENANT

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ فِي النَّارِ أَبَدًا»

***Ḥadīth* 9:** Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "*The disbeliever and the one (i.e. Muslim) who kills him will never be combined in the fire together.*" [11]

[11] *Ṣaḥīḥ Muslim* (1891)

(7)
THE ASCENDING RANKS OF THE MUJĀHIDĪN

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ، مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، وَجَبَتْ لَهُ الْجَنَّةُ»، فَعَجِبَ لَهَا أَبُو سَعِيدٍ، فَقَالَ: أَعِدْهَا عَلَيَّ يَا رَسُولَ اللَّهِ، فَفَعَلَ، ثُمَّ قَالَ: «وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الْجَنَّةِ، مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ»، قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ»

***Ḥadīth* 10:** Abū Sa'īd al-Khudrī رضي الله عنه narrated that the Messenger of Allāh ﷺ said (to him), "*O Abā Sa'īd, whoever is pleased with Allāh as his Lord, Islām as his religion, and Muḥammad as his Prophet is guaranteed to enter Paradise.*" He (Abū Sa'īd) was amazed at it and said, "O Messenger of Allāh, repeat it for me." He (i.e. the Messenger of Allāh ﷺ) did so and said, "*There is another deed which elevates the position of a man in Paradise one hundred ranks, and the elevation between one grade and the other is equal to the distance between the heaven and earth.*" He (i.e. Abū Sa'īd) asked, "And what is this deed O Messenger of Allāh?" He replied, "*Jihād in the Cause of Allah! Jihād in the Cause of Allāh!*" [12]

[12] *Ṣaḥīḥ Muslim* (1884)

(8)
THE REWARD FOR WHOEVER'S FEET BECOME DUSTY IN THE CAUSE OF ALLĀH

عن أَبي عَبْس قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللَّهِ حَرَّمَهُ اللَّهُ عَلَى النَّارِ»

***Ḥadīth* 1:** Abī 'Abs رضي الله عنه narrated that he heard the Prophet ﷺ saying, "*Allāh has forbidden the Fire for whoevers feet become dusty in the Cause of Allāh.*" [13]

[13] *Ṣaḥīḥ al-Bukhārī* (907)

(9)
THE VIRTUE OF SPENDING ON JIHĀD

عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: جَاءَ رَجُلٌ بِنَاقَةٍ مَخْطُومَةٍ، فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُ مِائَةِ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ»

***Ḥadīth* 12:** Abū Mas'ūd al-Ansārī رضي الله عنه narrated that a man brought a bridled (i.e. ready to ride) she-camel and said, "This is for the Cause of Allāh." The Messenger of Allāh ﷺ said, "*For this, you will have seven hundred she-camels on the Day of Judgment, all of which will be bridled*." [14]

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[14] *Ṣaḥīḥ Muslim* (1892)

(10)
THE VIRTUE OF RIBĀṬ
(REMAINING STATIONED IN THE CAUSE OF ALLĀH)

عَنْ سَلْمَان، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ وَلَيْلَةٍ خَيْرٌ مِنْ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُهُ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ، وَأَمِنَ الْفَتَّانَ»

***Ḥadīth* 13:** Salmān رضي الله عنه narrated that he heard the Messenger of Allāh ﷺ say, "*Ribāṭ (i.e. guarding the Muslims' frontlines) for a day and a night is better than fasting every day and standing in prayer every night for a whole month. If a person dies (in Ribāṭ), he will continually receive the rewards for the deeds that he used to do (until the Day of Judgement), he will receive provision (in Paradise), and he will be saved from the punishment of the grave.*" [15]

[15] *Ṣaḥīḥ Muslim* (1913)

(11) WHOEVER IS KILLED IN THE CAUSE OF ALLĀH OR DEFENDING HIS WEALTH IS A SHAHĪD

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، قَالَ: «إِنَّ شُهَدَاءَ أُمَّتِي إِذًا لَقَلِيلٌ»، قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ»

***Ḥadīth* 14:** Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allah ﷺ said, "*Whom do you consider to be a martyr among you?*" They (the Companions) said, "O Messenger of Allāh, the one killed in the Cause of Allāh is a *Shahīd*." He said, "*Then the Shuhadā' (martyrs) of my Ummah are indeed few in number*." They asked, "Then who are they O Messenger of Allāh?" He said, "*The one who is killed in the Cause of Allāh is a Shahīd; the one who dies in the Cause of Allāh is a Shahīd; the one who dies in a plague is a Shahīd; and the one who dies from a stomach disease is a Shahīd*." [16]

[16] *Ṣaḥīḥ Muslim* (1915)

عن عَبْدِ اللَّهِ بْنُ عَمْرٍو قال: سمعت رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ»

***Ḥadīth* 15:** 'Abdullāh bin 'Amr رضي الله عنهما said that he heard the Messenger of Allāh ﷺ say, "*Whoever is killed whilst protecting his wealth is a Shahīd.*" [17]

[17] *Ṣaḥīḥ al-Bukhārī* (2480) and *Ṣaḥīḥ Muslim* (141)

(12)
THE VIRTUE OF FASTING DURING JIHĀD, AS LONG AS IT DOES NOT WEAKEN ONE FROM FIGHTING THE ENEMY

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللَّهِ، إِلَّا بَاعَدَ اللَّهُ، بِذَلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا»

***Ḥadīth* 16:** Abū Sa'īd al-Khudrī رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "*There is not a slave (of Allāh) that fasts for a day in the Cause of Allah (i.e. whilst waging Jihād), except that Allāh will remove his face, because of this day, seventy years (distance) from the Fire.*" [18]

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[18] *Ṣaḥīḥ al-Bukhārī* (2840) and *Ṣaḥīḥ Muslim* (1153)

(13)
JIHĀD WILL CONTINUE UNTIL THE DAY OF JUDGEMENT, AND THE MUJĀHIDĪN UPON THE TRUTH WILL NEITHER BE HARMED BY THOSE WHO FORSAKE THEM OR THOSE WHO OPPOSE THEM

عن عُقْبَةُ بْنُ عَامِرٍ قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «لَا تَزَالُ عِصَابَةٌ مِنْ أُمَّتِي يُقَاتِلُونَ عَلَى أَمْرِ اللَّهِ، قَاهِرِينَ لِعَدُوِّهِمْ، لَا يَضُرُّهُمْ مَنْ خَالَفَهُمْ، حَتَّى تَأْتِيَهُمُ السَّاعَةُ وَهُمْ عَلَى ذَلِكَ»

Ḥadīth **17:** 'Uqbah bin 'Āmir narrated that he heard the Messenger of Allāh ﷺ saying, "*A group of my Ummah will never cease to be fighting upon the Command of Allāh, dominant over their enemies; those who will oppose them will not harm them, until the Hour overtakes them and they are still in this condition*." [19]

[19] *Ṣaḥīḥ Muslim* (1924)

(14)
PERMISSIBILITY OF WISHING FOR SHAHĀDAH

عن أبي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «انْتَدَبَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لاَ يُخْرِجُهُ إِلَّا إِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي، أَنْ أُرْجِعَهُ بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ، أَوْ أُدْخِلَهُ الجَنَّةَ، وَلَوْلاَ أَنْ أَشُقَّ عَلَى أُمَّتِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ، وَلَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ»

***Ḥadīth* 18:** Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "*Whoever goes out in Allāh's Cause (i.e. to wage Jihād) with nothing compelling him to do so except belief in Him and His Messengers, will be recompensed by Allāh with either reward (in the Afterlife), Ghanīmah (spoils), or he will be admitted into Paradise (as a Shahīd). Had it not been difficult upon my followers, then I would not have remained behind any expedition (going forth for Jihād), and I would have loved that I would be killed in Allāh's Cause, then brought back to life, then killed, then brought back to life, and then killed.*" [20]

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[20] *Ṣaḥīḥ al-Bukhārī* (36) and *Ṣaḥīḥ Muslim* (1876), and the wording is al-Bukhārī's

(15)
THE SANCTITY OF THE MUJĀHIDĪN, AND THE RECOMPENSE FOR THOSE THAT ACT TREACHEROUSLY TOWARDS THEIR WOMEN

عَنْ سُلَيْمَان بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ فَيَخُونُهُ فِيهِمْ، إِلَّا وُقِفَ لَهُ يَوْمَ الْقِيَامَةِ، فَيَأْخُذُ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ؟»

***Ḥadīth* 19:** Sulaymān bin Buraydah رَضِيَ اللَّهُ عَنْهُمَا narrated from his father that the Messenger of Allāh ﷺ said, "*The sanctity of the wives of the Mujāhidīn is like the sanctity of the mothers (of those who do not go out for Jihād). Anyone who stays behind and looks after the family of a Mujāhid, but acts treacherously towards them will be made to stand on the Day of Judgment before him (i.e. the Mujāhid), and he will take from his good deeds whatever he likes. So what do you think (i.e. do you think he will leave him with anything)?*" [21]

[21] *Ṣaḥīḥ Muslim* (1897)
Translator: *Imām* an-Nawawī رَحِمَهُ اللَّهُ says in *al-Minhāj Sharḥ al-Jāmi' aṣ-Ṣaḥīḥ* during his explanation of the above narration, "*The sanctity of the wives of the Mujāhidīn is like the sanctity of the mothers (of those who do not go out for Jihād)*, relates to two matters. The first is the prohibition of allowing them to become vulnerable to misgivings due to unlawful glances, seclusion, interaction (i.e. conversation), and other than these things. While the second is related to their piety, being good towards them, and fulfilling their needs, as long as this does not entail harmful consequences and result in the arousal of (evil) suspicion, and similar things regarding them."

(16)
ENCOURAGEMENT TO EQUIP THE FIGHTERS AND TO TAKE RESPONSIBILITY FOR THEIR FAMILIES

عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ، فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ، فَقَدْ غَزَا»

***Ḥadīth* 20:** Zayd bin Khālid al-Juhanī رَضِيَ ٱللَّهُ عَنْهُ narrated from the Messenger of Allāh ﷺ that he said, "*Whoever prepares a fighter in the Cause of Allāh has indeed fought, and whoever takes care of a fighter's family (in his absence) has indeed fought*." [22]

[22] *Ṣaḥīḥ al-Bukhārī* (2843), *Muslim* (1895)

(17)
THE PUNISHMENT FOR THOSE THAT DO NOT WAGE JIHĀD IN THE CAUSE OF ALLĀH, NOR DO THEY SUPPORT THE FIGHTERS, NOR DO THEY LOOK AFTER THEIR FAMILIES

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ، مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ»

***Ḥadīth* 21:** Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allāh ﷺ said, "*Whoever dies without participating in Jihād, or without having the firm intention to do so, dies upon a branch of Nifāq (Hypocrisy).*" [23]

عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يَغْزُ أَوْ يُجَهِّزْ غَازِيًا، أَوْ يَخْلُفْ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ أَصَابَهُ اللَّهُ بِقَارِعَةٍ»

***Ḥadīth* 22:** Abū Umāmah رَضِيَ اللَّهُ عَنْهُ narrated from the Prophet ﷺ that he said, "*Whoever does not fight, or prepare a fighter, or look after the family of a fighter, Allāh will afflict him with a sudden calamity.*" [24]

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[23] *Ṣaḥīḥ Muslim* (1910)

[24] *Sunan Abī Dawūd* (2503) and *Sunan ibn Mājah* (2762)

Translator: Looking after the families of the *Mujāhidīn*, or rather its absence is one of major ills plaguing the *Ummah* today. As such, Muslims should not belittle this obligation, or the benefit it entails for the *Mujāhidīn* and their families who support them. *Shaykh al-Islām* ibn Taymiyyah رَحِمَهُ اللَّهُ says in *al-Fatāwā al-Kubrā* (5/538), "And it is obligatory upon the one held back (from fighting) with a legitimate excuse, to sustain with their wealth the families of the (absent) fighters." Likewise, in *Majmū' al-Fatāwā* (28/586) he rules, "As

(18)
NOT GOING OUT FOR JIHĀD DUE TO OBEDIENCE TO ONE’S PARENTS, OR GIVING PRECEDENCE TO ḤAJJ, IS ONLY WHEN THE JIHĀD IS NOT AN INDIVIDUAL OBLIGATION (FARḌ AL-‘AYN)[25]

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ: «أَحَيٌّ وَالِدَاكَ؟» قَالَ: نَعَمْ، قَالَ: «فَفِيهِمَا فَجَاهِدْ»

***Ḥadīth* 23:** ‘Abdullāh bin ‘Amr رضي الله عنهما narrated that a man came to the Prophet ﷺ seeking his permission to wage *Jihād*, so the Prophet asked him, “*Are your parents alive?*” The man replied,

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for the fighters who die, or are killed, then the upkeep of the fighters wife and young children is upon the one who remains behind. According to ash-Shāfi’ī, Aḥmad, and others, the widow(s) should be provided for until she remarries, the daughters until they marry, and the boys until they attain the age of puberty…”

[25] **Translator:** All acts that are obligatory (*Farḍ*/*Wājib*) fall into either one of two categories:

- *Farḍ al-‘Ayn*
- *Farḍ al-Kifāyah*

The term *Farḍ al-‘Ayn* refers to an individual obligation that every sane, adult, and capable Muslim must fulfil, such as the five daily prayers or fasting during the month of *Ramaḍān*. While the term *Farḍ al-Kifāyah* refers to a communal obligation. As such, if a sufficient number arise to discharge the obligation, the obligation, and sin for not fulfilling it, falls from the rest of the community, or *Ummah*. However, if an insufficient number arise, then the obligation and sin for not fulfilling it remains upon the necks of the Muslims until a sufficient number arises. Examples of this include calling the *adhān*, having a body tasked with enjoining good and forbidding evil in the community, and offensive *Jihād*.

"Yes." The Prophet then said, "*So in them (i.e. in their service and obedience) is your Jihād*." [26]

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ النَّبِيُّ ﷺ: «لاَ تُسَافِرِ الْمَرْأَةُ إِلَّا مَعَ ذِي مَحْرَمٍ، وَلاَ يَدْخُلُ عَلَيْهَا رَجُلٌ إِلَّا وَمَعَهَا مَحْرَمٌ»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ أَنْ أَخْرُجَ فِي جَيْشِ كَذَا وَكَذَا، وَامْرَأَتِي تُرِيدُ الحَجَّ، فَقَالَ: «اخْرُجْ مَعَهَا»

***Ḥadīth* 24:** Ibn 'Abbās رضي الله عنهما narrated that the Prophet ﷺ said, "*A woman should not travel except with a Maḥram (her husband or a man with whom she can never marry according to Islamic Fiqh), and no man may visit her except in the presence of her Maḥram*." A man got up and said, "O Messenger of Allāh, I intend to march forth with such-and-such an army, but my wife wants to perform *Ḥajj*." The Prophet ﷺ said (to him), "*Go with her (to Ḥajj).*" [27]

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[26] *Ṣaḥīḥ al-Bukhārī* (3004) and *Ṣaḥīḥ Muslim* (2549)

[27] *Ṣaḥīḥ al-Bukhārī* (1862) and *Ṣaḥīḥ Muslim* (1341). The wording is that of *al-Bukhārī.*

(19)
THE REWARD OF THE ONE HELD BACK FROM JIHĀD DUE TO A LEGITIMATE EXCUSE

عَنْ أَنَس بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ مِنْ غَزْوَةِ تَبُوكَ فَدَنَا مِنَ المَدِينَةِ، فَقَالَ: «إِنَّ بِالْمَدِينَةِ أَقْوَامًا، مَا سِرْتُمْ مَسِيرًا، وَلاَ قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا مَعَكُمْ»، قَالُوا: يَا رَسُولَ اللَّهِ، وَهُمْ بِالْمَدِينَةِ؟ قَالَ: «وَهُمْ بِالْمَدِينَةِ، حَبَسَهُمُ العُذْرُ»

***Ḥadīth* 25:** Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ returned from the battle of Tabūk, and said when he approached Madīnah, "*You did not travel any of the journey nor crossed any valley, but there were some people in Madīnah who were with you (i.e. they shared in the same reward)*." The Companions said, "O Messenger of Allāh, even though they are in Madīnah?" He said, "(*Yes), even though they are in Madīnah, as they were held back by a (legitimate) excuse.*" [28]

[28] *Ṣaḥīḥ al-Bukhārī* (4423) and *Ṣaḥīḥ Muslim*, who narrated from it Jābir رَضِيَ اللَّهُ عَنْهُ (1911)

(20)
THE REWARD OF THE SHAHĪD

عن أَنَس بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَحَدٌ يَدْخُلُ الجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا، وَلَهُ مَا عَلَى الأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا، فَيُقْتَلَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنَ الكَرَامَةِ»

***Ḥadīth* 26:** Anas bin Mālik رضي الله عنه narrated that the Prophet said, "*Nobody who enters Paradise would like to go back to the world even if he was given everything it contains, except the Shahīd, who wishes to return so that he may be killed ten times (i.e. again and again) due to the honour he receives (from Allāh).*" [29]

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ كَلْمٍ يُكْلَمُهُ المُسْلِمُ فِي سَبِيلِ اللَّهِ، يَكُونُ يَوْمَ القِيَامَةِ كَهَيْئَتِهَا، إِذْ طُعِنَتْ، تَفَجَّرُ دَمًا، اللَّوْنُ لَوْنُ الدَّمِ، وَالعَرْفُ عَرْفُ المِسْكِ»

***Ḥadīth* 27:** Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said, "*Every wound which the Muslim receives in Allāh's Cause will appear on the Day of Resurrection with its blood flowing as it was at the time of its infliction; while its colour will be that of blood, (but) its smell will be that of musk.*" [30]

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[29] *Ṣaḥīḥ al-Bukhārī* (2817) and *Ṣaḥīḥ Muslim* (1877)

[30] *Ṣaḥīḥ al-Bukhārī* (237) and *Ṣaḥīḥ Muslim* (1876)

(21)
THE EASE AND THE VIRTUE SURROUNDING THE DEATH OF THE SHAHĪD

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَجِدُ الشَّهِيدُ مَسَّ الْقَتْلِ، إِلَّا كَمَا يَجِدُ أَحَدُكُمْ مِنَ الْقَرْصَةِ»

***Ḥadīth* 28:** Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "*The Shahīd does not feel the pain of being killed except like one of you feels from an insect sting.*" [31]

The scholars have not disagreed over the lofty status of the *Shahīd* being one of the highest stations in Paradise, their roaming about (Paradise) being from the best of tours, and their deaths from the most virtuous and easy of deaths. Moreover, Allāh ﷻ certainly strengthens the heart of the *Mujāhid*, grants it steadfastness and courage in a way He ﷻ does not bestow upon the hearts of other than the *Mujāhid*. As such, he does not fear the enemy, nor flee from his strength or great numbers. You see him searching for death and *Shahādah* more than the enemy searches for life and security.

[31] *Sunan at-Tirmidhī* (1668), *Sunan an-Nasā'ī* (3163), and *Sunan ibn Mājah* (2802)

(22)
THE PERMISSIBILITY OF SELF-SACRIFICIAL OPERATIONS, AND THE PERMISSION TO REFER TO THEM AS MARTYRDOM OPERATIONS

عَنْ صُهَيْبٍ عَنِ النَّبِيِّ ﷺ في قصة الملك والساحر والراهب والغلام، الحديث... وفيه «فَقَالَ لِلْمَلِكِ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ، قَالَ: وَمَا هُوَ؟ قَالَ: تَجْمَعُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَتَصْلُبُنِي عَلَى جِذْعٍ، ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي، ثُمَّ ضَعِ السَّهْمَ فِي كَبِدِ الْقَوْسِ، ثُمَّ قُلْ: بِاسْمِ اللَّهِ رَبِّ الْغُلَامِ، ثُمَّ ارْمِنِي، فَإِنَّكَ إِذَا فَعَلْتَ ذَلِكَ قَتَلْتَنِي، فَجَمَعَ النَّاسَ فِي صَعِيدٍ وَاحِدٍ، وَصَلَبَهُ عَلَى جِذْعٍ، ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ، ثُمَّ وَضَعَ السَّهْمَ فِي كَبْدِ الْقَوْسِ، ثُمَّ قَالَ: بِاسْمِ اللَّهِ، رَبِّ الْغُلَامِ، ثُمَّ رَمَاهُ فَوَقَعَ السَّهْمُ فِي صُدْغِهِ، فَوَضَعَ يَدَهُ فِي صُدْغِهِ فِي مَوْضِعِ السَّهْمِ فَمَاتَ، فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ، آمَنَّا بِرَبِّ الْغُلَامِ، آمَنَّا بِرَبِّ الْغُلَام»

***Ḥadīth* 29:** Suhayb narrated from the Prophet ﷺ regarding the story of the king, magician, monk, and the boy: "… *(The boy said to the king, 'You will not be able to kill me until you do what I tell you,' and he said, 'What is that?' The boy replied, 'You should gather all of the people in a large open area and crucify me to the trunk of a tree. Then take an arrow from my quiver, place it on the bow and say: ''In the name of Allāh, the Lord of the boy,'' then shoot me. If you do that, only then will you be able to kill me.'*

So he (the king) gathered all the people together in an open area, crucified the boy to the trunk of a tree, took an arrow from

the boy's quiver, placed it in the bow, and then said, 'In the name of Allāh, the Lord of the boy.' He then shot the arrow, which hit the boy's temple. The boy then placed his hand over the place the arrow had hit, and then died. The people all said, 'We believe in the Lord of the boy! We believe in the Lord of the boy! We believe in the Lord of the boy!'" [32]

In this *ḥadīth* is evidence for the permissibility of Martyrdom operations (*al-'amaliyāt al-istishhādiyyah*) with the intention of elevating the religion and inflicting destruction upon the enemy. Certainly, the Prophet ﷺ told this story, not criticising the actions of the boy, even though he was the cause of his own death, but rather for the purpose of extracting lessons, morals, understanding (*fiqh*), and rulings. The boy acted in this way hoping to achieve a legislated benefit (*maṣāliḥ shar'iyyah*), not due to anger or displeasure at Allāh's Decree, or because of depression.

There is no difference between the ruling of the one who kills himself, and the one killed by someone else but he himself is the cause: In this case, such a person takes the same ruling as the killer. This is the opinion of the majority of scholars; from the likes of Mālik, ash-Shāfi'ī, and Aḥmad رحمهم الله, and it has even been transmitted that this was the consensus (*ijmā'*) of the Companions رضي الله عنهم.

The majority of the scholars state, with a group of them citing a consensus (*ijmā'*) on the issue, that if the disbelievers take Muslims as human shields and there is no way to get to the disbelievers except by killing the Muslims, then they may be killed as (unintended) collateral damage. And in such cases the Muslims who are killed die as *Shuhadā'*, and their killers are rewarded (for their efforts to reach the disbelievers).

[32] *Ṣaḥīḥ Muslim* (3005) as a part of a longer narration

Accordingly, if it is permissible to kill others to secure a benefit for the *Jihād* and in attacking the disbelievers, then the permissibility of killing oneself to achieve the same benefit is closer to the evidence and (more worthy of) being legislated.

(23)
THE FORBIDDANCE OF INTENTIONALLY TARGETING THE DISBELIEVERS’ WOMEN AND CHILDREN DURING WAR

عَنْ عَبْدِ اللَّهِ، «أَنَّ امْرَأَةً وُجِدَتْ فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ ﷺ مَقْتُولَةً، فَأَنْكَرَ رَسُولُ اللَّهِ ﷺ قَتْلَ النِّسَاءِ وَالصِّبْيَانِ»

***Ḥadīth* 30:** ‘Abdullāh (bin ‘Umar) رضي الله عنهما narrated that a woman was found killed in one of the battles of the Messenger of Allāh ﷺ, so he ﷺ forbade the killing of women and children. [33]

[33] *Ṣaḥīḥ al-Bukhārī* (3014) and *Ṣaḥīḥ Muslim* (1744)

(24)
THE PERMISSIBILITY OF KILLING THE (DISBELIEVERS') WOMEN AND CHILDREN WHEN THEY ARE INTERMINGLED, AND ARE INDISTINGUISHABLE FROM THE FIGHTERS

عَنِ الصَّعْبِ بْنِ جَثَّامَةَ، قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الذَّرَارِيِّ مِنَ الْمُشْرِكِينَ؟ يُبَيَّتُونَ فَيُصِيبُونَ مِنْ نِسَائِهِمْ وَذَرَارِيِّهِمْ، فَقَالَ: «هُمْ مِنْهُمْ»

***Ḥadīth* 31:** Aṣ-Ṣa'b bin Jathāmah رضي الله عنه narrated that the Prophet ﷺ was asked about the women and children of the polytheists that were killed during night raids, so he replied, "*They are from them*." [34]

[34] *Ṣaḥīḥ al-Bukhārī* (3012) and *Ṣaḥīḥ Muslim* (1745)

Translator: Ibn Ḥajar رحمه الله says in *Fatḥ al-Bārī* explaining the above narration, "His saying, '*They are from them*,' means they take their ruling in this particular situation. It does not mean however that it becomes permissible to intentionally kill the women and children. Rather, what is intended is when it is not possible to get to their fathers except by going through their children due to their being intermixed (and indistinguishable) from them. Therefore, (in such an eventuality) their killing is permissible."

(25)
KILLING WOMEN THAT FIGHT

عَنْ رَبَاحِ بْنِ رَبِيعٍ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ فَرَأَى النَّاسَ مُجْتَمِعِينَ عَلَى شَيْءٍ فَبَعَثَ رَجُلًا، فَقَالَ: «انْظُرْ عَلَامَ اجْتَمَعَ هَؤُلَاءِ؟» فَجَاءَ فَقَالَ: عَلَى امْرَأَةٍ قَتِيلٍ. فَقَالَ: «مَا كَانَتْ هَذِهِ لِتُقَاتِلَ»

***Ḥadīth* 32:** Rabāḥ ibn Rabī' narrated that, "We were with the Messenger of Allāh ﷺ on an expedition. He saw some people gathered around something, so he sent a man and said, '*Go and see what the people are gathered around.*' He came back and said, 'They are around a woman who has been killed. So he said, '*She was not of those who fight.*''" [35]

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[35] *Sunan Abī Dawūd* (2669)

Translator: The scholars understood that the Prophet's ﷺ statement, '*She was not of those who fight*,' implies that if she did fight, it would be permissible to kill her. Refer to ash-Shaybānī's, *Fiqh of Jihād: Understanding the Obligation* for further explanation on the issue.

(26)
FORBIDDANCE OF BURNING THE DISBELIEVER AND KILLING HIM USING FIRE

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ
وَقَالَ لَنَا: «إِنْ لَقِيتُمْ فُلاَنًا وَفُلاَنًا - لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَّاهُمَا -
فَحَرِّقُوهُمَا بِالنَّارِ» قَالَ: ثُمَّ أَتَيْنَاهُ نُوَدِّعُهُ حِينَ أَرَدْنَا الخُرُوجَ، فَقَالَ: «إِنِّي
كُنْتُ أَمَرْتُكُمْ أَنْ تُحَرِّقُوا فُلاَنًا وَفُلاَنًا بِالنَّارِ، وَإِنَّ النَّارَ لاَ يُعَذِّبُ بِهَا إِلَّا
اللَّهُ، فَإِنْ أَخَذْتُمُوهُمَا فَاقْتُلُوهُمَا»

***Ḥadīth* 33:** Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ dispatched us on a military expedition and said to us, "*If you meet so-and-so and so-and-so* - he named two men from Quraysh - *then burn them.*" When we intended to depart, we went to the Prophet to bid him farewell, he then said to us, "*I ordered you before to burn so-and-so and so-and-so with fire. However, Allāh is the only One that punishes with fire, therefore if you capture them, kill them (in another fashion).*" [36]

[36] *Ṣaḥīḥ al-Bukhārī* (2954)

(27)
PERMISSIBILITY OF BURNING THE DISBELIEVERS' TRANSPORTATION, THEIR AGRICULTURE, MUTILATING THEIR CORPSES, AND DESTROYING THEIR HOMES WHEN THESE ACTIONS WOULD LEAD TO VICTORY, OR ARE A RECOMPENSE FOR THEIR ACTIONS

عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَدِمَ أُنَاسٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ، فَاجْتَوَوْا المَدِينَةَ «فَأَمَرَهُمُ النَّبِيُّ ﷺ، بِلِقَاحٍ، وَأَنْ يَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا» فَانْطَلَقُوا، فَلَمَّا صَحُّوا، قَتَلُوا رَاعِيَ النَّبِيِّ ﷺ، وَاسْتَاقُوا النَّعَمَ، فَجَاءَ الخَبَرُ فِي أَوَّلِ النَّهَارِ، فَبَعَثَ فِي آثَارِهِمْ، فَلَمَّا ارْتَفَعَ النَّهَارُ جِيءَ بِهِمْ، «فَأَمَرَ فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسُمِرَتْ أَعْيُنُهُمْ، وَأُلْقُوا فِي الحَرَّةِ، يَسْتَسْقُونَ فَلاَ يُسْقَوْنَ»

***Ḥadīth* 34:** Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ narrated, "Some people from the 'Ukl or 'Uraynah tribe came to Madīnah, but its climate did not suit them (i.e. they fell ill), so the Prophet ﷺ ordered them to go out to the herd of camels (outside Madīnah) and drink from their milk and urine (as a medicine). So they went as directed, and after becoming healthy they killed the Prophet's ﷺ shepherd and drove away (i.e. stole) all the camels. The news reached the Prophet early in the morning and he sent (men) in their pursuit; they were captured and brought back at noon. He then ordered that their hands and feet be amputated, their eyes branded with heated pieces of iron, and they were left in '*al-Ḥarrah*,' (a rocky

piece of land) to die, and when they asked for water, none was given to them." [37]

عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: «أَنَّهُ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، وَقَطَعَ»، وَهِيَ البُوَيْرَةُ، وَلَهَا يَقُولُ حَسَّانُ:

[البحر الوافر]

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ ... حَرِيقٌ بِالْبُوَيْرَةِ مُسْتَطِيرُ

***Ḥadīth* 35:** 'Abdullāh (ibn 'Umar) رضي الله عنهما narrated that the Prophet ﷺ burnt and cut down the date palm trees of the tribe of Banī an-Naḍīr. They were at a place called al-Buwayrah, and regarding the incident Ḥassān bin Thābit رضي الله عنه composed (the line of poetry), "*The chiefs of Banī Lu'ayī found it easy to watch the fire spreading at al-Buwayrah.*" [38]

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[37] *Ṣaḥīḥ al-Bukhārī* (233) and *Ṣaḥīḥ Muslim* (1671)

[38] *Ṣahīh al-Bukhārī* (2326) and *Ṣaḥīḥ Muslim* (1746)

(28)
THE PERMISSIBILITY TO EXECUTE OR RANSOM THE PRISONERS AND TO DO WITH THEM WHATEVER IS IN THE BEST INTERESTS OF THE MUSLIMS

عن أَبي هُرَيْرَةَ، يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ خَيْلًا قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، سَيِّدُ أَهْلِ الْيَمَامَةِ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَخَرَجَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي يَا مُحَمَّدُ خَيْرٌ، إِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ بَعْدَ الْغَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» قَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَتَرَكَهُ رَسُولُ اللَّهِ ﷺ حَتَّى كَانَ مِنَ الْغَدِ، فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ، إِنْ تُنْعِمْ تُنْعِمْ عَلَى شَاكِرٍ، وَإِنْ تَقْتُلْ تَقْتُلْ ذَا دَمٍ، وَإِنْ كُنْتَ تُرِيدُ الْمَالَ فَسَلْ تُعْطَ مِنْهُ مَا شِئْتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَطْلِقُوا ثُمَامَةَ»

***Ḥadīth* 36:** Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh ﷺ sent some horsemen in the direction of Najd, and they captured a man from Banī Ḥanīfah named Thumāmah ibn Uthāl who was the head of his people, and then tied him to one of the pillars of the mosque. The Messenger of Allāh ﷺ went out to him and said, "*What's with you O Thumāmah?*" He replied, "Good, O Muḥammad. If you execute me, then you would be

killing a man with blood on his hands (i.e. killing a guilty man), and if you bestow favour upon me, then you would be bestowing favour upon one that is grateful, and if you want money ask, and you shall be given as much as you wish." The Messenger of Allāh ﷺ then left him until the day after and said to him, "*What's with you O Thumāmah?*" He replied, "The same as I have already said to you; if you bestow favour upon me, then you would be bestowing favour upon one that is grateful, if you execute me, then you would be killing a man with blood on his hands, and if you want money ask, and you shall be given as much as you wish." The Messenger of Allāh ﷺ then left him until the day after and said to him, "*What's with you O Thumāmah?*" He replied, "The same as I have already said to you; if you bestow favour upon me, then you would be bestowing favour upon one that is grateful, if you execute me, then you would be killing a man with blood on his hands, and if you want money ask, and you shall be given as much as you wish." Then the Messenger of Allāh ﷺ said (to his Companions رَضِيَ ٱللَّهُ عَنْهُمْ), "*Release Thumāmah*."[39]

The Prophet ﷺ approved of the ruling regarding the prisoner (of war) being a choice between execution, ransoming, and freeing without ransom, as *aḥādīth* have been transmitted confirming all of these options.[40]

[39] *Ṣaḥīḥ al-Bukhārī* (4327) and *Ṣaḥīḥ Muslim* (1764) as part of a longer narration

[40] **Translator:** The above narration also confirms these options, as the Prophet ﷺ did not correct Thumāmah when he suggested execution, ransoming, and releasing without ransom. If any of these things would have been prohibited in the *Sharī'ah*, there is no way the Prophet ﷺ would have remained silent without clarifying their prohibition.

(29)
TAKING PRECAUTIONS DURING WAR, AND THE LEGISLATION OF DECEIVING THE ENEMY

عن جَابِرٍ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَرْبُ خَدْعَةٌ»

***Ḥadīth* 37:** Jābir رَضِيَ اللَّهُ عَنْهُ narrated that the Messenger of Allāh ﷺ said, "*War is deception*." [41]

[41] *Ṣaḥīḥ al-Bukhārī* (3030) and *Ṣahīh Muslim* (1739)

(30)
PATIENCE UPON ENCOUNTERING THE ENEMY

عن أَبِي أَوْفَى أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا أَيُّهَا النَّاسُ، لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا»

***Ḥadīth* 38:** Abī Awfā رضي الله عنه narrated that the Messenger of Allāh ﷺ said, "*O you people, do not wish to encounter the enemy, rather ask Allāh for well-being. Although if you do meet them, then be steadfast.*" [42]

[42] *Ṣaḥīḥ al-Bukhārī* (2833) and *Ṣaḥīḥ Muslim* (1742)

(31)
BURYING THOSE KILLED DURING BATTLE WITHOUT WASHING THEM

عَنْ جَابِرٍ، قَالَ: قَالَ النَّبِيُّ ﷺ: «ادْفِنُوهُمْ فِي دِمَائِهِمْ» - يَعْنِي يَوْمَ أُحُدٍ - وَلَمْ يُغَسِّلْهُمْ

***Ḥadīth* 39:** Jābir ﵁ narrated that the Prophet ﷺ said on the day of Uḥud (concerning the *Shuhadā'*), "*Bury them in their blood (soaked clothes)*," and he did not wash them. [43]

[43] *Ṣaḥīḥ al-Bukhārī* (1346)

(32)
THE OPTION TO PRAY OVER THE SHUHADĀ’

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ النَّبِيُّ ﷺ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ»، فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ، وَقَالَ: «أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ القِيَامَةِ»، وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُغَسَّلُوا، وَلَمْ يُصَلَّ عَلَيْهِمْ

***Ḥadīth* 40:** Jaabir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا narrated that the Prophet ﷺ combined every two martyrs of Uḥud in one piece of cloth, and then would ask, “*Which of them had (memorised) more of the Qur’ān?*” After one of them was indicated, he would put him in the grave first and say, “*I will be a witness over these on the Day of Resurrection*.” He ordered they be buried with their blood still covering their bodies, and neither was they washed nor was the funeral prayer offered for them. [44]

عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلاَتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: «إِنِّي فَرَطٌ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُم»

***Ḥadīth* 41:** ‘Uqbah bin ‘Āmir رَضِيَ اللَّهُ عَنْهُ narrated that one day the Prophet ﷺ went out and prayed upon the *Shuhadā’* of Uḥud the

[44] *Ṣaḥīḥ al-Bukhārī* (1343)

prayer for the deceased. He then went to the pulpit and said, "*Indeed I am your predecessor, and I am a witness over you.*" [45]

Scholars have differed over the ruling regarding praying upon the one who was killed in battle whilst fighting against the disbelievers. Mālik, ash-Shāfiʿī, and a report from Aḥmad رَحِمَهُمُ ٱللَّهُ hold that he is not to be prayed upon. (However) Abū Ḥanīfah رَحِمَهُ ٱللَّهُ says, "He is prayed upon," while it is (also) reported from Aḥmad that, "There is no problem if he is prayed upon."

The most correct opinion on the matter is that there is the option to pray upon him, or leave (praying upon him), due to the existence of *aḥādīth* confirming both practices.

[45] *Ṣaḥīḥ al-Bukhārī* (1344) and *Ṣaḥīḥ Muslim* (2296)

This short but valuable treatise contains forty-one authentic aḥādīth concerning the exalted topic of Jihād in the Cause of Allāh ﷻ.

Its author, the imprisoned, and well-known and respected Muḥaddith and scholar, Shaykh Sulaymān al-'Ulwān, has compiled these narrations in order to shed light on the noble, but widely misunderstood 'Ibādah of Jihad, a number of its virtues, along with some of its rulings as they relate to the science of Fiqh.

The work has been compiled in such as fashion, as were many of the classical Islamic works, as to facilitate easy memorisation of its text, and to provide the reader with the understanding of the author merely by glancing at the chapter headings. The aḥādīth and narrations that follow then provide the necessary evidence from the words of the Prophet ﷺ and his noble Companions رضي الله عنهم.

It is hoped that this work will be a source of enjoyment and great benefit to its readers and its author - may Allāh ﷻ reward him and keep him steadfast upon the Truth.

مسيرة شهر